

The East in the West.

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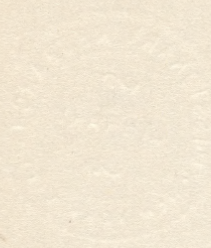
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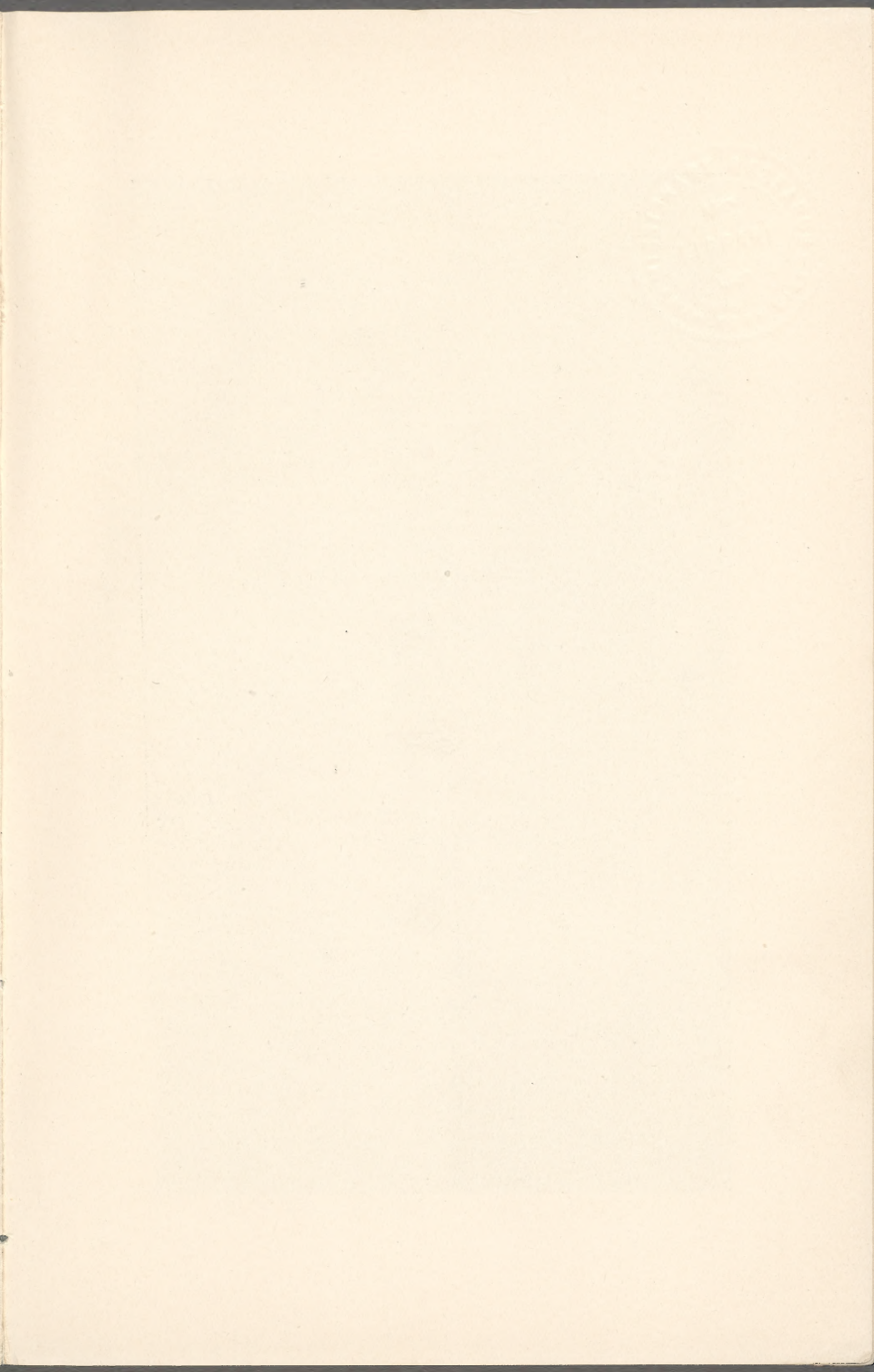
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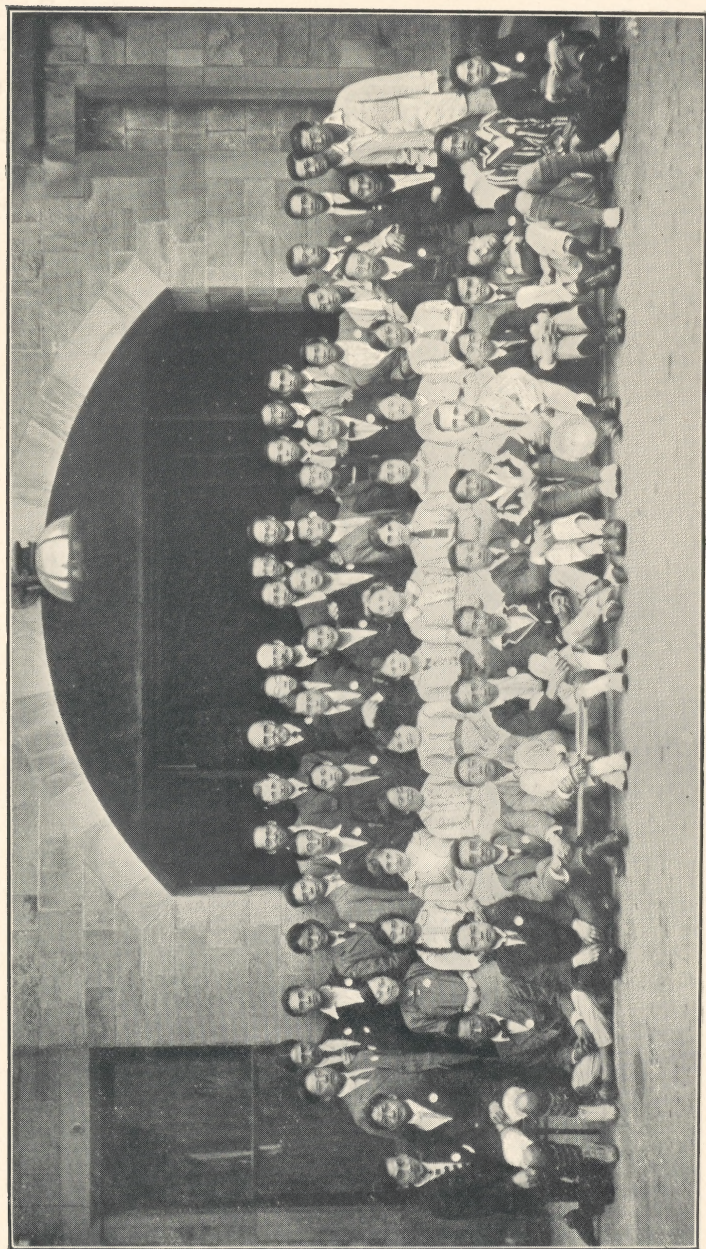
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THE SUMMER CONFERENCE. THE HAYES, SWANWICK, 1916.

[J. S. Kook.

The East in the West.

Vol. II., No. 5.

October, 1916.

AIMS OF THE UNION:—(a) 1. To unite, establish and strengthen all Christian Chinese students in Great Britain and Ireland in the knowledge and love of God, and to lead Christlike lives; 2. To seek to bring other fellow-students to a knowledge of the Lord Jesus Christ as their Saviour. (b) To unite all Chinese students in Great Britain and Ireland, who are interested in one another's moral and spiritual welfare.

EDITORIAL.

Let us return thanks.

WE thank the Lord for our Union, its activities of the past year, its present condition, and its bright prospects. The Annual Conference, the Easter Retreat, the Sunday meetings, the Secretarial tours—all these events of last year fill us with joy—who but the Almighty God could bestow them? The call of home having taken away from us mighty pillars, there were whisperings that the Union could never replace them—lo! others were forthcoming in greater numbers, less mature, no doubt, but therefore more buoyant and resilient. Our weakness has been turned into strength—who but the Almighty God could give such strength? The future is bright. Fellow-students continue to swell our ranks, and many in the ranks increase in “wealth”—who but the Almighty God could change hearts?

New Members.

With grateful hearts and open arms we welcome the following into membership. May they be blessed abundantly, may they be led into the Truth, may they be found of Him, and may they be fruitful for Him! Their names are:—

Active.—K. T. Lee (Cambridge); L. Liang (Aberdeen);
T. S. Sim (London).

Associate.—Y. P. Chan (Birmingham); K. S. Chee (London); T. J. Chien (Edinburgh); T. Fu (Birmingham); T. Li (Liverpool); M. Lowe (Birmingham); T. G. Sim (London); S. T. Soo (London); Mrs. S. H. Ting (London); S. L. Ting (Birmingham); C. L. Wang (Birmingham).

The basis of Active membership is: "I desire in joining this Union to declare my faith in Jesus Christ as my Saviour, my Lord, and my God."

The basis of Associate membership is: "I am in sympathy with, and desirous of investigating into, the life and teaching of Jesus Christ."

Baptism.

K. T. Liang (Cambridge) was baptised during the Conference by Dr. Hart. Again we thank the Lord, and commend our brother in Christ into His gracious keeping.

Officers of the Union, 1916-1917.

Readers are kindly referred to the back cover of this issue. They will notice a complete change of hands in almost every office. Indeed the old order yields place to the new. While we lament the passing of such stalwarts as P. K. Liang, K. L. Chau, Dr. M. T. Z. Tyau and B. H. Ung, we gladly place ourselves under the new leadership of Y. S. Wan, and we are fully confident he will guide us from victory to victory. The multifarious work of K. L. Chau is now carried on by P. T. Liang, with the only exception of one section, namely, visiting, which is shouldered jointly by J. L. E. Chow and L. P. Jame. In P. T. Liang, our new hon. secretary, we rest happy in the knowledge that the Union's affairs are in trusty hands.

Dr. P. K. Liang.

"P. K." was our chairman for the last two years. We were hoping the old general would take charge of the new army this year, but, God willed it otherwise, we have let him go with great reluctance. The genuine harmony and brotherliness which prevail in the Union are in a great measure due to his chairmanship. He was a rare type of chairman, so humble and patient and cheerful, and he kept order sheerly through the quiet strength which is God's. One knows that he dwells deep in the secret place of His Love, and this knowledge is

comforting. One soon discovers also that he is a keen humorist. We are consoled by the fact that his stay in England has not yet terminated, and we are glad to have him still as our Bible-study secretary.

One step forward.

For the first time we have a lady on the Executive. The time is now ripe that the welfare of our lady members should be represented. We are gratified that Miss Hoahing was chosen at the general election.

The List of Members.

We publish with this issue a list of members in a separate leaflet. There are 68 names. It is hoped that members and friends should pray for one another, and therefore they should put the list in their Bibles. There is also a preliminary list of old members.

The Serial Story.

The attention of readers is directed to "English Days," instalments of which will appear every month in one of the Union's publications. Readers are also requested to be indulgent with this venture.

For Auld Lang Syne.

Elsewhere in this issue, under "Valete," we commemorate the departure of many members. Christian brotherhood endures when all else disappears. For the sake of Him who has led us into fellowship with one another, we should not let distance estrange us. The Union now gives you back to China, her prayer goes with you, and she looks lovingly eastwards for your welfare.

IMPORTANT NOTICE.

Please note that all donations and subscriptions for the magazines should be sent to the Business Manager. All contributions, subscriptions and membership fees to the General Fund of the Union, should be sent to the Hon. Treasurer.

VALETE.

K. L. Chau.

"Hallo! you Cuckoo, I am very glad to see you again," is the favourite expression of welcome of our beloved secretary on meeting any of his old acquaintances. Those words were always accompanied by a broad sunshine smile intensified by a guffaw loud enough to attract the most insensitive of ears. His genial temperament and friendliness towards all, irrespective of creed and vocation, marked him out as the most suitable man for the post of secretary of our Union. In this capacity, for the past three years, he has proved himself up to our expectations. A first-rate man, a splendid organiser, and a handler of men with a delicacy as fine as the touch of a first-class pianist, were some of his virtues which anyone would be proud to possess. Thus gifted, and armed with a fiery enthusiasm for the welfare of his fellow-men, it was no wonder that students were drawn to him when they began to know his aims. All who got into deep waters and desired sympathy found solace in him by taking him into their confidence.

The Union, first dreamt, thought, and then planned by our ex-chairman, A. W. Woo, was only set on its legs when Chau took up the secretaryship in the year 1913, after the Swanwick Conference. His enthusiasm for the work of saving souls has caused him great hardship and sacrifice; but in spite of this, his dogged determination to carry out his preconceived plans for the welfare of his fellow-students always won the day. His fine character and love for his brethren were but the outward expression of a great soul within. Early in the mornings one would find him devoting hours to the study of his Bible; and this was the secret of his strength. The day and its store of difficulties and problems to be solved were laid at the feet of Jesus in prayer.

As one who watched him at his work, his hard-working spirit was one of his prominent features. With an average correspondence of ten to fifteen letters a day, he tackled them with a business capacity comparable to that of a solicitor. He had to pay visits to lonely students, and some of the journeys often occupied three hours' travelling by bus and underground; and although fatigued and exhausted after these lengthy visits, he invariably returned home with a

radiant face. Misunderstood oft, and insulted, he bore everything without a grudge for the Master whom he served. His generous spirit and utter disregard of all wrongs done him were weapons he used to disarm some of his antagonistic and stubborn friends. "Disarm anger with smiles," says Longfellow, "and feed thy hungry foes—just as the sandal tree perfumes the axe that lays it low." Yes, the only way to bring others to Christ is via the path of humility and love. This was the motto of his life, and its effect could be shown by many personal examples.

Old Chau was a genuine sportsman in all branches of sport. He won many laurels at Durham University, and his fitness was the result of his sporting competency. Throughout his stay in England he was a great advocate for games. The sports ground was not only recommended by him to his Chinese brethren, but he himself could often be found there indulging in some form of manly game.

We sincerely pray and hope that his transference to Tsing Hua College will be the beginning of greater work to be done. It is difficult for us to estimate how great is our loss by his departure; but we are consoled by the fact that what we lose over here is gained by our fellow-students at home. We wish him the best of success in his new sphere of labour. May the Lord be continually his mainstay in his career!

Z. C. Chen.

He left us last April. We all have deeply felt that in losing him we have lost a friend, a brother, and a fellow-worker. Only Christian workers can imagine our feelings, which words have failed to express. These few lines are written out of our deep appreciation of his work. He was qualified as a mining engineer last summer by obtaining D.I.C. (Diploma of Imperial College) and A.R.S.M. and gaining the first place in the First Class Honours, carrying away with him several prizes and medals. He intended to stop in the U.S.A. for several months, with a view of visiting and looking into the management of mines in the different parts of the States. He has an admirable personality, a noble, firm and steadfast character. He is a man of observation, possessing sound judgment and ever offering useful advice. He is faithful to his callings; his sincerity and earnestness inspire all his comrades. He has put his whole life and soul into our Union,

and although he is absent from us in the body, he is still with us in the spirit. He has been "a tower of strength." He is a man of prayer. We are united in one voice to wish that God may ever bless him.

Miss Kwok.

With profound regret we have to record the departure of Miss Alice Kwok from our midst. She came to England from Hong Kong, in 1911, and from the very first she took a keen interest in the activities of the Union. Early in the summer of 1914 she was baptised, and at the Conference of the same year she became an Active member of the Union. During the subsequent Conferences she has been an indispensable agent in making them successful; the lady members have specially benefited by her thoughtfulness and self-sacrificing spirit, and no doubt they will miss her next year.

Those who know her will not fail to appreciate the sweetness of her character; she is ever ready to help others, is always kind and sympathetic, and moreover possesses that rare gift of a natural modesty which earned her the appropriate designation of "unknown heroine."

As is expected from a person of such a temperament, she devoted her time in studying how to care for the sick, and it is needless to make any inquiries at the County Hospital, Oxford, to know that she did well in this respect.

We wish her *bon voyage*, with the full assurance that she will do much in China by setting an example of what it is to be a truly unselfish servant of Christ.

S. S. H. Ng.

He left England in July to join his brother-in-law in America. He was one of the small group which first formed the lawn tennis club among Chinese students in London. Always keen on the sport, he has fought ably in many a match for us.

M. T. Z. Tyau.

On the 26th of August, as the boat train for Newcastle glided away from the platform at King's Cross, M. T. Z. Tyau waved farewell to his friends in London and started on his journey to China. It is with mingled feelings that we take up the pen to write a few lines about him. We are sorry that

he is no longer here. Having been with us for the last seven years as a pleasant companion, a steady worker, a genial personality and a man of character, we shall certainly miss him tremendously. Yet, at the same time, we are glad that he is now on the way home, well armed with knowledge and well prepared, to do useful work for the Mother Country. An apparent loss to the student body in Great Britain, his return is really a gain to China.

We congratulate our friend on having achieved such great success during his sojourn in this country. Joining University College and matriculated as a member of the University of London, he took up Law and obtained the Degree of LL.B. with Honours in 1914; he was Quain Prizeman in International Law, 1915, and was elected Honorary Member of the Grotius Society in 1916; finally, in July this year, he attained the highest honour in getting the Degree of LL.D. Few of our fellow-students in this country at the present moment would know under what difficult circumstances he had to work during the first two or three years of his student career. The path in front of him was by no means smooth, but he had his ambitions and went ahead, neither wavering nor discouraged, pushing aside every obstacle that came in his way. More credit to him it is, because it was by the strength of his character and the steady application to work that he fought his battles and won the honours which he well deserved.

His literary talent is well known to us all. He was for some time London correspondent to the *Republican Advocate*, of Shanghai, and was for several years assistant editor of the *World's Chinese Students' Federation Journal*. His letters and articles appeared from time to time in some of the leading journals of London; his main object being to remove misunderstandings and to promote better friendship between the peoples of Great Britain and China. The thesis which he presented for the LL.D. Degree, on "The Legal Obligations arising out of Treaty Relations between China and other States," consisting of two volumes, was his latest publication before departure for home, and is a literary achievement in itself. We need offer no apologies for congratulating Dr. Tyau once more on his literary success.

In connection with our Union we would like to express our appreciation, and to extend our thanks to him for his arduous work. Elected a member soon after his arrival in England,

he gradually took an increasing interest in its affairs, played a prominent part, and later became a member of the Executive Committee. He was elected sub-editor of this journal in 1911, becoming editor in 1913, and held office in that capacity up to the time he left. His work for our Union needs no description in detail. We are deeply indebted to him for constantly giving his valuable assistance, as well as his useful suggestions and co-operation during the past few years.

As an individual he is unassuming in manners, simple in habit, candid in speech, cheerful in spirit, straightforward in action, and steady in work—patient, persevering and conscientious in all that he does. He is one of those who can stand alone to face overwhelming forces against him, possessing great moral courage and a strong will. He has a winning personality and a sympathetic nature, has many friends, and is a trustworthy friend himself. A man of character and ability, there is surely a great future before him.

We hear that Dr. Tyau is going to take up educational work on his return to China. We wish him every success, and it is our sincere hope that he will have a brilliant future career that will even outshine the success of his student days.

B. H. Ung.

He was leader of the Bible study at the Y.M.C.A., London, in 1915. His fine knowledge of the Bible and his zeal in the following of Christ have been a great help personally to many of us throughout the meetings. He graduated in the University of London in Engineering.

S. I. Wang.

After his four years' training as a missionary and educational worker, he has left us for home. He is a man of deep religious convictions, and has been a very active and enthusiastic member of our Union. We all feel the loss, and yet are glad of our Fatherland's gain. We all heartily wish him success and God-speed.

"NOT BY BREAD ALONE."

BY MARSHALL BROOMHALL, M.A.

(Editor of *China's Millions*).

MOSES, the great leader and lawgiver of Israel, the man through whom God gave the ten great commandments, in one of his orations reported in the Book of Deuteronomy, reminded his hearers that God had led them through the wilderness, had suffered them to hunger and then fed them with manna, that they might know that man does "not live by bread alone, but by every word that proceedeth out of the mouth of God." Fifteen hundred years later, when Jesus Christ, the Son of God and Son of man, was tempted of the devil to distrust His Father and to make bread out of stones for His own salvation, He quoted these words of Moses as a foil to the devil's assault: "It is written, Man shall not live by bread alone," etc.

There is a profound truth contained within these few words, first used by Moses concerning the Jews' "forty years" sojourn in the wilderness, and then employed by Jesus Christ during His forty days' temptation in another desert. They correct a common fallacy. It is natural to all men to believe that material prosperity is the great essential. For material wealth and material power, man is prepared to endure anything. And since "Bread" stands for material things, the words of Jesus and of Moses remind us that man is, after all, a spiritual being, and that material things alone cannot make him truly live.

First of all we need to remember that, if bread does support life, it does so simply because God has been pleased to bless it, and to give it life-giving properties. This is what the Apostle Paul meant when he wrote to Timothy and said, concerning meats, "It is sanctified by the Word of God and prayer." In other words, it was only the Word or fiat of the Almighty which has given to the natural means the power of sustaining life. Bread cannot in the last resort be reduced simply to a chemical formula. God is behind the miracle of harvest as He is behind the creation of all life. He caused Israel to hunger in the wilderness and cut off the normal sources of supply, then fed them with manna, which neither they nor their fathers had known, to teach them, and us, that

after all it is not the natural but the supernatural that really matters.

But even if bread could, apart from God, nourish the body, man is more than physical; he is a spiritual being, and bread cannot feed the soul. Mencius said: "He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man. . . . Let a man first stand fast in the supremacy of the noble part of his constitution, and the inferior part will not be able to take it from him. . . . There is a nobility of Heaven, and there is a nobility of man. Benevolence, righteousness, self-consecration and fidelity, with unwearied joy in these virtues—these constitute the nobility of Heaven. To be a duke, a great minister or a great officer—this constitutes the nobility of man." Whatever we do, we must not allow the value of the material side of life to prevent us holding fast to the supremacy of the nobler part—the spiritual.

It is well that we should constantly examine our motives in life, and ask ourselves, "What is it I really seek?" If tempted to seek the nobility of man rather than the nobility of Heaven—that is, material prosperity rather than "the things above, where Christ is"—let us contemplate the words of Jesus: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Moses "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God"; and we know the immortal greatness that came to him, which he would have had lost had he sought "the inferior part." And Confucius elected to leave his native state and to become an exile rather than countenance the unworthy conduct of the Duke of Lu. Where would his honour have been, had he chosen to live "by bread alone"?

But in Jesus Christ we have an example beyond all compare. He being in the form of God, emptied Himself, took upon Himself the form of a servant, and became obedient unto death for our sakes; wherefore God hath highly exalted Him, and given Him a name above every name, at which every knee shall bow. This is the Godlike way, and the way all truly noble men have trodden. If we are ambitious, then, let us be ambitious of the highest—to be great in the sight of God, whatever we may be in the sight of men.

In this pursuit of the highest, man needs first the grace of God and then the fellowship of like-minded seekers. It was

for this end, in part, that Christ founded the Church. As these lines are written mainly for the sake of our Chinese friends, who are visiting this country of the West, may I venture to urge them to support, as warmly as possible, the Chinese Students' Christian Union. Here they will find that comradeship without which none of us can live a full and noble life. "Where the heart is full," says Carlyle in his *French Revolution*, "it seeks, for a thousand reasons, in a thousand ways, to impart itself. How sweet, indispensable, in such cases, is fellowship: soul mystically strengthening soul! . . . Do we not see glimmering half-red embers, if laid *together*, get into the brightest white glow?"

OUR SEVENTH ANNUAL CONFERENCE.

THE HAYES, SWANWICK, DERBYSHIRE.

July 29th to August 4th, 1916.

OFFICERS.

Chairman, Dr. P. K. LIANG, M.A.

Secretary, K. L. CHAU, M.A.

Registrar, P. T. LIANG, B.A. | *Recording Secretary*, M. WONG, B.A.

Sports' Stewards, S. T. WONG and K. T. LIANG.

Railway Stewards, J. L. E. CHOW, B.A., and S. L. WONG.

Friday, July 28th.

The pioneers, nine in number, arrived in the afternoon, and found the place in the possession of British students, whose conference was still in progress. An open-air business meeting was held before supper. At supper our little band faced them, a goodly company of 200 strong, men and women; luckily, our chairman pacified them with a brilliant impromptu. Many old acquaintances were renewed. We joined them in their evening worship. We are grateful to them for this privilege, because the presence of God which came to us in that meeting, so strong and so beautiful, nevermore left us throughout the whole of our Conference.

Saturday, July 29th.

We began the day with morning worship. The morning was spent in visiting the police at Alfretton. Everything was put shipshape during the day ; even the tennis courts were tested. The first arrivals were from Birmingham, and before long the 5.52 brought all the rest. The office was besieged, and the railway stewards toiled like giants.

After dinner there was the *Welcome Meeting* in the drawing-room, when our chairman shouldered the pleasant responsibility of introducing everybody to everybody else.

Sunday, July 30th.

8.40. Morning worship.

10.30. Morning service, Dr. S. Lavington Hart (John iii. 16).
p.m. Visits to the police.

8. o. Evening service, Mr. T. G. Willett (John vii. 17, 18).

Dr. Hart's Address.

Space forbids enumeration of Dr. Hart's achievements, but it suffices to mention he holds the record for attendances as a speaker at our conferences. The Love of God is so difficult to speak of, because it cannot be expressed in words. It is the strongest thing in all the world. It is an inexhaustible subject. Consider the ants, which go about their business so busily and tirelessly, so foolishly unconscious of the danger that the observer could, by one stamp of the foot, exterminate their lives. Compare ourselves to them. But some are, thank God, conscious of Him. God is Love, and thinks of us in Love. In the unsatisfactory condition of the world God has shown His Love, and that not without great cost and sacrifice. He never used His power of destruction. How much He did ! and yet—and yet the people turned against Him. He just suffered to the end that He might show His love for us.

Dr. Hart ended his address with the story of St. Thomas's Island. The first missionaries to go out there were Germans, who, in order to preach the Love of God to the negro slaves there, had to go there as slaves themselves.

Mr. Willett's Address.

Mr. Willett, after twenty-five years' service in the interior of China, is now deputation secretary of the C.I.M. He was our speaker at the last Easter Retreat. This is the age when

everybody thirsts for knowledge and truth. In a higher realm we must be doubly sure of things. Jesus Christ is universally admitted the perfect man. Asked as to the source of his power, the answer was given in John vii. 17, 18. Again and again he emphasised the object of his life on earth: To do the will of Him that sent him. By this absolute surrender, Jesus Christ established the truth of his divinity.

Will is the contact between ourselves and God. If we do His will, we shall know He is divine. God does not respond to the unwilling will. There are only two sides to all vital issues, and the Gospel always works a mighty cleavage. The will of God is simply to believe upon Him—*i.e.*, Jesus Christ—that was sent.

Even as instinct yearns for natural things and follows natural laws, just so in higher realms it yearns for God. It has been said that the greatest truth in science is to be found in John vii. 17. Jesus Christ asked men to test him whether he sought his own glory or the glory of God, egoistic or altruistic. The selflessness of Christ for the good of others is a good example for us. Test our lives, and weigh everything we do in the scale: Will it benefit me, or will it be for the glory of God? Our opportunities and possibilities are limitless, like the Yangtze river, from the shallow streamlets to the eternal life of the ocean. What are we going to do? We can break the road for the rest of our brethren—the road that stretches to eternity. "He that doeth the will of God abideth for ever." It is I will, or I won't. How many will say I won't?

Monday, July 31st.

8.10. Morning worship.

9.45—10.45. "Religion and Science," Dr. Hart.

11. 0—11.45. "What is Christianity?—its influence, and its fruits?" Mr. T. G. Willett.

p.m. Tennis tournaments.

8. 0— 9.30. General Discussion: "Why should China have Christianity?"

Evening worship.

"Religion and Science." Dr. Hart is himself a student of the conflict between religion and science. If some one were to invite him to the house his father made, he would investigate into the secret of it with the usual scientific appliances,

and his conclusions would be based upon known scientific laws ; but when he comes to the father, he could not investigate him with the same instruments. To understand the house, and the father who made it, are two different things, and the two are in quite different realms.

In religion we can only learn from God himself.

Science obeys fixed and natural laws which are infallible. Yet, at the bottom of all the laws, etc., there are even greater assumptions than in religion—*e.g.*, ether, molecules, etc., etc. One must assume the existence of ether before anything can be explained. Likewise no one can prove the existence of God by scientific means, and we must assume that God is.

The Bible was never intended as a text-book of science. Was it written for the twentieth century? Yes, but not for one century alone : it is for all ages and for all people. If it were only for us according to our present state of knowledge, what would it have been for the nineteenth century? and what will it be for the twenty-first century? Even then, the Bible is extraordinarily free from scientific inaccuracies.

Coming to the question of Evolution, Dr. Hart explained the first chapter of Genesis in accordance with that theory. We must remember the Evolution theory does not explain the reason *why* such a phenomenon should take place. The Bible explains the reason and the purpose of it all. Man was taken from all the creatures, and in him was put the Spirit of God.

Regarding Miracles, we cannot start with the assumption that it is impossible for God to break His own natural laws. We hear of the infallible laws of nature ; but we must not assume too much that God's laws are the only natural laws we have so far discovered. There are many invisible things at work. Even when God does His miracles, he [Dr. Hart] would not assume God has broken His laws. What if there were no miracles? The missionaries are accredited with performing miracles by some primitive races. Do we think the difference between the natives and the missionary is greater than that between ourselves and God, if we do not accredit God with miracles? Miracles are always performed with some great purpose behind them, and if we go over all the miracles in the Bible we will not find one performed selfishly.

“What is Christianity?—its influence, and its fruits?”

Mr. Willett related how, after hearing an address on “The

ideal consecrated life," he had felt within himself a distinct uplift on to a higher plane.

He then spoke of the divine side of Christianity. Christianity is greater than mere religion. It is life eternal. Jesus Christ came to give life abundantly and life eternal. In the beginning of time was the Word (of God), communion between the heart of God and our hearts. God chose the Jews to reveal Himself to man, beginning with Abraham and consummating in Jesus Christ, the Son of God. To know Christ is to know God. Christ's life revealed God's character whereby God manifested His heart; Christ's death revealed God's love whereby God reconciled all by His forgiveness; Christ's resurrection revealed the high purpose of God and our high destiny whereby He satisfied our hearts. The world has progressed along every line since Christ's time, except the line of the highest morality which Christ showed. By Christ, God revealed every gift and every grace.

What about the human side of Christianity? Christianity does not consist of formality, ritual, etc. God's commission to Paul, Acts xxvi. 16-18, is the commission to all Christians. The same chapter contains Paul's own version of the whole history of his soul—illumination, transformation, participation. The power of Jesus is the only power that would lead us to the highest. Service to God gives one character for value. Its mighty motive is to draw men to Christ—"by their fruits ye shall know them."

Lastly, Mr. Willett dwelt upon the influence and the fruits of Christianity in China. He gave testimony after testimony of the power of Jesus Christ to lead men to the highest motives; his examples were drawn unscrupulously from the lowest classes to the highest classes, under all conditions of life, under fire and sword. "Give us that which stoopeth to the deepest depths to where we are, and lifteth us up to the highest height—that is, Christianity; we do not want anything in between."

Tennis Tournaments.

There were three classes—(1) Ladies' singles; (2) Class I., Gentlemen's doubles; (3) Class II., Gentlemen's doubles. (The pairs were selected by lot.) The winners were in (1) Mrs. Hart; (2) K. T. Lee and K. T. Liang; (3) M. Lowe and S. L. Ting.

"Why should China have Christianity?"

MISS TSÊNG, after applying six tests to all the religions of the world and taking in the fact that China has never taken a national religion, found only Christianity remained. The tests were—(1) whether evil was tolerated; (2) whether literary traditions existed; (3) whether there was a definite founder; (4) monotheism or polytheism; (5) whether redemptive or not; (6) whether universal, national, or tribal. Assuming Christianity to be the only religion and that women were important, give women Christianity, *i.e.*, Christian education; women having been created to love, to sacrifice, and to inspire.

DR. JUDD asked why should *not* China have Christianity, *i.e.*, Christ? Why should not China have the following blessings—the power to be holy; wisdom; comfort in all afflictions; deliverance from evil; spiritual blessings in Christ; joy in the Lord? Why should we not have Christ in ourselves, the hope of glory? The Holy Spirit could help without human aid; Christ was the only salvation.

L. P. JAME: We must think of our labouring classes and of their miserable condition with no education. He could not be a Christian by himself. In his work at the East End of London among the Chinese sailors, he has with him at the present moment 17 especially devout converts. He would relate three instances of the meaning of Christ to these men. Case A was in the stokehold when his ship was torpedoed. He cried to God for help, and said, "God save me!" By a miracle God saved him. Case B, working as cook in a restaurant, used to sing praise to God the whole day long, unmoved by the jeers of his companions. Having trouble with his leg and having to decide upon amputation, he simply replied, "I will ask God." He prayed, and surrendered to His Will gladly and happily. The Bible is his source of joy. Case C, converted only a few months ago, is now taking Jame's place in his absence. Why shouldn't our labouring classes have the Love of God, *i.e.*, Christ?

K. C. LIM wanted proof that Christianity was superior to other religions in China, and said that the religions there were bad.

MISS TSÊNG repeated her comparison of religions.

C. L. HSIA: China is going to no religion. The purest religion is Christianity. In Christianity we have the reformatory spirit.

S. I. WANG: China has no religion at all. Christianity is needed because Christ was not a man but the Son of God, and can make us do His Will.

S. H. TING didn't see why Confucianism could be excluded as a religion.

Y. S. WAN said that Christianity was the only religion that gave us strength.

MISS TSËNG answered Ting.

M. T. Z. TYAU, who was in the chair, summed up, and asked us to look around and to compare the conditions of China under Confucianism with the conditions of the Western countries under Christianity.

Tuesday, August 1st.

8.10. Morning worship.

9.45—10.45. "Christianity and Confucianism," Mr. Y. S. Tsao.

11.0—12. 0. General discussion — "Our responsibility towards our fellow-students."

p.m. Sports.

8.0— 9.30. General meeting of the Union.
Evening worship.

"Christianity and Confucianism." Mr. Y. S. Tsao was secretary of the Christian Association in U.S.A. This was his second time at our conferences. This question occupied a great deal of his thoughts as a student, and the following were his conclusions: Confucianism is the bulwark behind which the Chinese hide, although strictly it is not a religion. It is a state "religion," dead and stereotyped. Christianity, on the other hand, is a personal religion; it can grow, and it has personal freedom.

Compare them in the three essentials of religion. (1) Whether there is a God? Confucius alluded to God as "Tien," which he never defined clearly. In Christianity, God is clearly defined as spirit and Christ as divine. One could trace also the gradual manifestation of God as a judge in the Old Testament to a father in the New Testament. (2) What about the future? Confucius could not answer this question; he only said that the future would take care of itself. To supply this gap, Buddhism helped China with a solution, likewise Taoism. Christianity definitely asserts there is a future. There are different kinds of interpretation nowadays;

the old doctrines, such as Dante's or Milton's, having been generally rejected. His own interpretation is that God is spirit, that our spirit survives after death. Christianity, however, gives us freedom of interpretation, and we can best solve it for ourselves by prayer. (3) Universality. Confucianism is a teaching and is not universal, not even in China, because it is only for scholars and women are excluded; its aristocratic attitude is well known. To sum up: one must conclude China has no religion.

Whenever a country's religion becomes stereotyped, that country degenerates. Confucianism is no more vital: a Confucianist has neither passion nor desire to convert others to Confucianism. It is time we have a new religion. We must have people willing to suffer and to sacrifice for the life of a religion.

"Our responsibility to our fellow-students."

P. T. LIANG: The object of the conference is to bring others to a knowledge of the joy we have, and at the same time to be strengthened ourselves. We want to be Christ-like, not only in befriending, but also in telling others something of Christ. We must remember that others are as willing to receive as we are to give; for this reason, therefore, we must not be ashamed of Christ. Christianity is service, but the very service is joy. The greatest degree we can possess is W.D., meaning well done. Missionaries have gone to China—why should not we do some of the work ourselves? Influence is such an important factor. Let us all have boldness.

M. WONG traced the evolution of responsibility, and showed how a student became conscious of it from purely selfish ideals, the influencing factor being love of China, and the final responsibility felt being one of evangelisation.

C. L. HSIA: The work of every one and of all generations is to make the world happy. For the love of our country co-operation is needed, and sacrifice is not regretted. We must bring others to the same conviction. Three suggestions were offered—(1) If there are spiritual and moral weaknesses, we must mutually persuade and pray. (2) We ourselves must live pure and noble lives to inspire and to influence. (3) We must be willing to learn.

S. L. WONG : We realise our responsibility in spiritual help to our fellow-students. We feel how much more we can do for them. We are not so selfish as not to share with them the joy and comfort which we know of His Love.

MISS TSENG : Members should be patient and persistent ; inquiries should not be prejudiced. One must be true to the cause and not think too much of self.

S. T. WONG : We believe in Christ, and we mean to follow His teachings. The non-Christians themselves have a responsibility: to be ready to learn. An appeal to them to approach us with an open mind and to share our joys.

J. L. E. CHOW gave a few plain facts of student life. We all can help one another, Christian or non-Christian.

MR. Y. S. TSAO : This is the best time of life to decide, and the easiest to approach others. If we don't develop character now, what will happen to us when we go home? Patience is a great Christian spirit. Develop now, because we have great things to do later on.

Y. S. WAN : Officials do not hold the only responsible positions ; every one, high or low, has his or her own responsibilities. We cannot neglect any little thing without inefficiency, hindrance, or doing harm to others. To improve ourselves rather than others is a danger. The best way to improve ourselves is to help others.

J. J. POON, who was in the chair, closed the meeting, asking us to consider the matter carefully—What is *my* responsibility towards *my* fellow-students? In our whole life we must help one another with a self-sacrificial spirit.

Sports.

Scarcely one in the whole gathering did not take part in the fun. Everybody enjoyed themselves. The following were the items that time and the large entries permitted :—For ladies : Bridging by flower-pots, potatoes and bucket, drawing. For ladies and gentlemen : Threading the needle, shopping. For gentlemen : Potatoes and bucket, hunting shoes, pole fight, biscuits and water, three-legged.

General Meeting of the Union.

The chairman reviewed the past year's work. The treasurer's and secretary's reports were read ; members from the different

centres were asked to state their activities ; questions, suggestions, etc., were asked to be contributed ; and finally, the Executive for the ensuing year were elected.

Concurrently with this meeting the non-members held an informal discussion on "Christianity and Confucianism," kindly presided over by Mr. Y. S. Tsao.

Wednesday, Aug. 2nd.

8.10. Morning worship.

9.45—10.45. "The Motive of Christian Missions." Mr. T. G. Willett.

11.0—12.0. Discussion—"The Secret of Strength."

5.15—6.0. Informal Meeting—"Science and Religion." Dr. Hart.

Evening. Concert and prize-giving.
Evening worship.

"The Motive of Christian Missions." To clear the ground, Mr. Willett defines what the motives are not. Not commercial, nor mercenary, nor to raise indemnities, *e.g.*, after 1900, the C.I.M. never claimed anything though 68 of its stations were destroyed. Not political, *e.g.*, they refused rank and official representation when offered, and their movements are often opposed by their own political consuls. Not the love of romance and glamour, it requires something stronger. Not to accumulate merit, because they are unprofitable servants and have only done what their duty impels them to do. Not even for the sake of education, which alone is absolutely inefficient, nay, it may prove an awful weapon for devilry ; education itself is not a moral dynamic.

The motive is evangelistic. "We must pass on the Good News." The power that keeps their passion as pure and true as in the first day is the Love of Christ. What is Love? True Love is to identify ourselves with the interest of God in the other man. The forces of prayer are mighty forces. Their aim is not to impose upon China the outward characteristics of the West, but to give China a free Church, which is the commandment of Christ. The Love of Christ is a passion for them. Their men (C.I.M.) trust upon God to sustain them, and this miracle has worked for fifty years.

"The Secret of Strength."

P. K. LIANG: There is physical, mental, and spiritual strength. To acquire strength we must practise consistently

and patiently. Sandow did not become muscular all at once. A professor did not become learned in one day. But spiritual strength is the most important of all. Consider the candle: the wax is its physical store, the wick is its mental power, but the flame is its spiritual outlet and its blessed utility. The power of Jesus Christ is the quickening power: it is a comfort at all times. One must pray in secret to renew this Power. One must also be persistent to be guided by the Holy Spirit.

Y. S. WAN confessed the failure of human flesh and traced the cause of it to the devil, and contrasted our lives with the perfect life of Jesus Christ.

MISS TSÊNG described her conversion, and emphasised the importance of prayer and of good reading.

MISS KWOK: The secret of strength is prayer. The wonderful strength of the missionaries is derived from above.

J. J. POON: There is an open secret of strength: it lies in getting into touch with God, Who is the source of all strength. Christians are weaker than other men if they rely on their own strength, but, by replacing their own strength with the strength of Christ, their strength is inexhaustible.

S. L. WONG, referring to Dr. Liang's candle parable, said we must keep the light burning always, and gave us his scheme of reading the Bible and praying every morning.

C. L. HSIA gave four points. One must be possessed with keenness; one must watch and pray; one must be associated with good men and with God; one must not leave go of a good resolution which comes only once or twice in a man's life.

M. WONG, who was in the chair, ended the discussion by emphasising upon the value of prayer, which is the source of all strength.

"Science and Religion." At the request of many, Dr. Hart continued his address of Monday morning. There is always some tremendous purpose behind all the miracles. The drying-up of the Red Sea and the Jordan miracles can be explained scientifically. They signify that God can be touched by men and can utilise His natural laws to help them. There are many instances of the working of miracles by the tiny forces of God.

There is one difficulty about prayer: If God is One of order, is He to alter His plan for one man? Walk, and you will find. It is helpful to put ourselves in God's place. It may make no difference to our plans if some one were to beseech us to alter them, but it will make a difference to us: we will not forget the petition. When we come to God it may not alter His plan, but it may make a difference in the carrying out of it. Sometimes God may say no to our prayer, but He will not forget the prayer, and He will set to work to make us know there is something else better than what we prayed.

Concert.**PROGRAMME.**

Violin and Piano. Lyen brothers.

Chinese Song. "Young China." Mrs. Ting and Miss Tsêng.

Song. "A short cut." S. L. Wong.

Flute. M. Lowe.

Quartette. "The song that reached my heart."

Mrs. Hart, Miss Hoahing, Miss V. Low, Mrs. Tsao.

Chinese Dulcimer. "Madame Butterfly." J. S. Kwok.

Song. "It's nice to get up in the morning." S. L. Wong.

Interval. Dr. Hart at the Organ.

Song and Flute. T. Fu and M. Lowe.

Story. Dr. Judd.

Conjuring. J. S. Kwok.

Piano Solo. "Mase hka." Miss New.

Presentation of Prizes. Mrs. Wong.

We take this opportunity to thank our minister, Mr. Sze, for his beautiful prizes, and also M. W. Lo for medal prizes. Indoor games prizes were also distributed.

Thursday, August 3rd.

8.10. Morning worship.

9.45—10.45. "The Needs of Young China." Dr. Hart.

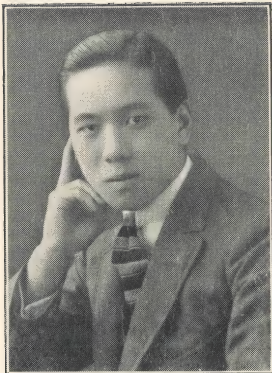
11. 0—12. 0. "The Following of Jesus Christ." Mr. Y. S. Tsao.

p.m. Tennis Match. Medicals *v.* The World.

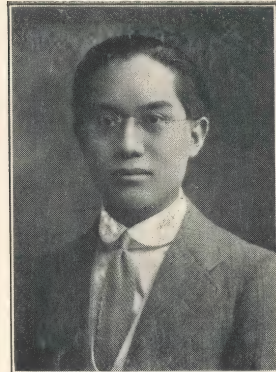
8. 0—9.30. "The Union." K. L. Chau.

Evening worship.





THE NEW CHAIRMAN.



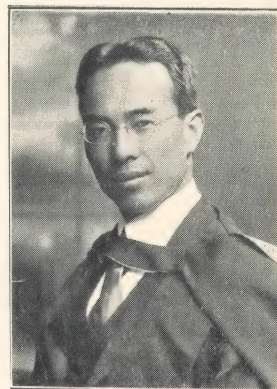
CHAIRMAN OF THE UNION,
1914-1916.



THE LADIES, SWANWICK, 1916.



GENERAL SECRETARY OF THE
UNION, 1913-1916.



EDITOR, 1913-1916.

"The Needs of Young China." The needs of a country are the needs of the men of that country. Our unit is the family and not the individual as in Western countries. This is very good, as the country is what the homes make it to be. We want students, but what kind of students? Is pure education enough? No. The unit of home brings in the question of women, their vital importance, and the need of their education. The faithfulness of husband to wife must be considered.

China needs men and women who can get rid of self from the centre of their beings. The danger is to slide into things we did not mean ourselves to be, on our return. Patriotism is not sufficient to fill the heart voided of self. God is calling us to live to-day: "I want you to go back to China to live for Me!" We all want to be missionaries. We want to do *team* work. Are we to be Christians by ourselves? What part are we to play in bringing about the great Institution of God? Self must be driven out, not by a process of thought, but by the Love of God.

We need optimists. There must be an evident joy from inward peace, which are always together. If we have peace in the heart and joy on the countenance, we will conquer all evils and fears. We need men and women of prayer.

K. T. Liang then came forward to be baptised. He said he was responding to the call for work in China.

"The Following of Jesus Christ." There is no really happy throng in all China except the young men's Christian gatherings. To have found a real purpose in life, to have answered the call—this is real happiness. There are many difficulties on our return, but we will remember what Christ said: I did it not for Myself, and I am happy. Whom are we going to follow? The highest example to follow is that of our Union.

There are four types of non-Christians. (1) The Indifferent: cannot answer the call; blind, dark, no yearning; no deep love for others; no desire for service. (2) The Non-religious: loyal to China; must have everything Chinese; must press on; no time for religion. (3) The Intellectual: lives to show how learned he is. This is the *literati* type which, however, has broken down. (4) The Eclectic: selects the best in the West; all religions are good, so he concocts them into a mixture of "his-ism"; lack of inward devotion to any cause.

Likewise there are four types of Christians. (1) The Indifferent: very shy; never grows. (2) The Faith: no dynamic growth; stumbling-blocks. (3) The Sceptical: becomes ashamed of his religion very soon. (4) The Rational: by faith, by personal experience, or by study accepts Christ; strong leaders; able to brave all difficulties.

For guidance there are four types of Churches. (1) The Formal: ritual and dogmatic, *e.g.*, Roman Catholicism. (2) The Nonconformist: very profound men. (3) The Intellectual, *e.g.*, Utilitarians. (4) The Social: *e.g.*, Y.M.C.A. movements, Salvation Army.

Christianity has to overcome some great obstacles in China. There is the question of ancestor-worship. Our unit being the family, the son follows the father with no consequent progress. So long as we are true to true essentials, we can brave everything. If we are conscientious we should know our weaknesses and should not want to be worshipped. But we need not abandon the custom altogether; we can show respect to our parents. In the question of friendship, we should go deeper than mere face relationship, we should tell a friend we are interested in him and in his religion. Then there is the danger of false patriotism and loyalty. Religion transcends nations. We must not develop a religion of our own. All the four greatest religions started from Asia. In religion, it is loyalty to the essentials that counts. If we become Christians, we will find our consciences become more sensitive, and we will try to remove these obstacles. In the personal questions of real intellectual and religious difficulties, let us begin to seek answers now.

One point needs to be emphasised. We have millions of students in China. We must realise our responsibility towards them, and we must think of the danger of selfish returned students. Our Union is so useful because in it students learn the right things, so that later on they may have the power of doing great good—*e.g.*, we want men like Mr. C. T. Wang, Mr. D. Yui and Dr. Yang-Wing.

The mere fact of trying to work for others makes us happy and inwardly peaceful. The secret of real happiness is to find a real purpose in life and to answer the call of Jesus Christ.

Tennis Match.

After a keen struggle the Medicals lost the match. "The World" is to be congratulated on their victory.

"The Union."

History. Thirty odd years ago there was started in America the Students' Volunteer Movement, which expanded into the World's Students' Christian Federation, and which is now a federation of forty-two nations. It recognises that religion is not for Sundays only, nor for souls only, but should bear upon our every action. Its motto is: "The evangelisation of the world in this generation." To China alone is reserved the glory of having daughters outside, and our Union is one of them.

The history of our Union can be divided into three stages: (1) "House Organisation." In 1908, Dr. A. W. Woo took them [Chau himself, and a few friends] out for a walk in Finsbury Park, and then expounded to them the glorious vision of a Christian Union. The outing was soon forgotten, until, in the autumn, an invitation for tea came from a Mr. Beath. This was refused, likewise a second invitation; but when a third came, three of them went and did not enjoy it. They were asked to go again next week, and Mr. Beath's love for them drew them on to 13, North Gate, Regent's Park, Saturday after Saturday. A Union was soon formed, and four or five more added. They attended a Keswick Convention and student-movement conferences at Baslow. This stage ends with the departure of Mr. Beath from England. (2) "City Organisation." The meetings are now held at J. Wong-Quincey's rooms at Highbury. An Easter Retreat at St. Leonards was organised, at which eleven men attended. Next year more men met at a farm in Morton Grange, Nottinghamshire, and the Rev. C. S. Wallis came on the scene. (3) "Catholic Organisation." In 1910 they held the first annual conference at Baslow. The gathering numbered thirty men. Dr. Mott was with them for a few hours and started the question of secretaryship. No one seemed available. After a whole night's questioning of each one individually, none came forth. As the Union is now expanding beyond London, the work of secretaryship was carried on by Lo Shiu-kai, who gave half his time to it. After his departure, Quincey took on the work voluntarily. A magazine was soon started. Members were consolidated. The great aim of the Union was to present Christ. "And we worked merrily on" until 1913. To the W.S.C.F. meetings at Oxford, Constantinople and United States, we sent

Dr. Woo, Quincey and Dr. Tyau, Drs. Liang and Woo, respectively.

Activities. Help of every description is given to all brothers. Travelling facilities are arranged for (the Union becomes almost another Thos. Cook's). We are (commercial) travellers for Jesus Christ.

Aims. (1) To unite, establish, and strengthen all Christian Chinese students in Great Britain and Ireland in the knowledge and love of God, and to lead Christlike lives; to seek to bring other fellow-students to a knowledge of the Lord Jesus Christ as their Saviour.

(2) To unite all Chinese students in Great Britain and Ireland, who are interested in one another's moral and spiritual welfare. In this respect, the Associates are our most valuable members.

Motto:—Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ, "I am not ashamed of the Gospel of Christ." We want good news, not good advice. What is this good news is the concern of our Union. To those who want wisdom, *i.e.*, moral discernment (*cf.* Greeks), go to Christ. To those who want justice (*cf.* Romans), and justice has two sides—what I owe you, and what you owe me—go to the Love of Christ. To those who want to approach God, *i.e.*, sanctification (*cf.* Jews), approach God through Christ. Christ changed this outward system into the inward. To slaves, how much and how unjustly wronged, Christ is the redemption. We are all concerned with these questions, and this is the Good News.

The great keynote of the Conference is the redeeming Love of God. The parable of the man who fell into a pit—Mahomet passed by, saying, "You are fated"; Confucius passed by, saying, "You should have followed my advice"; Buddha passed by, saying, "Better luck in the next world"; but Christ approached him, and without a word dragged him up.

To say one has no time for this greatest of all questions is a shameful excuse. It is I will, or I won't.

In taking leave, one always gives good wishes. "So long" (peace be with you). "Farewell" (be strong). "Good-bye" (God be with you). We are born to overcome difficulties.

At this, the last meeting of the conference, Dr. Liang concluded by giving us the last verses of St. Matthew: "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Friday, 4th August.

The railway stewards got busy again. Breakfast being the last meal provided, The Hayes was soon deserted afterwards. By the grace of God every one left richer and happier.

NOTE.—Altogether 67 were present, of whom 58 were students. There were 13 ladies, 13 medicals, 19 science and engineering students, and 21 arts and law students. Forty-four are members of the Union.

RECORDING SECRETARY.

**"GATHER UP THE FRAGMENTS THAT
REMAIN."**

IN going through his papers, our ex-secretary came across many letters which he received from his fellow-students concerning the Gospel of Jesus Christ. He was about to consign the whole of this interesting correspondence to the flames (in fact, some of it had already disappeared!); but was, however, constrained to gather up the fragments that remained, in the hope that they may help the progress of pilgrims on their way to the Eternal City of God.

The following excerpts are from various pens, and will speak for themselves:—

In 1914, A. wrote:—"On reading through the 9th Psalm, I feel that David was too vindictive towards his foes. Is such a feeling compatible with the teaching of St. Paul, that if thine enemy hunger, feed him; if he thirst, give him drink"? Later:—"We are full of good intentions of doing this and that, but moral courage often fails us when the opportunity for action actually arrives. I see — once a week, and do not know how I can best bring him to see the truth of Christianity." On his journey home, he said, "I realise, as

never before, the necessity and value of reading a portion of the Bible regularly and systematically every day. It is a habit which must be acquired. Pray for me that I may have sufficient strength to glorify His name."

.....

B. (now in China) first came into touch with the Union in the autumn of 1914. Like most Chinese students, he was a genuine lover of his own country; and while he was looking out for ways and means of making China great, he was led to test the claims of Jesus, Who is the Way, the Truth, and the Life. In 1915, he joined our Bible Circle at Tottenham Court Road, and later, yielded himself unreservedly to the sway and service of our Master. He wrote: "Recently I have felt the wickedness of this world and the happiness of a religious life, and I have been very anxious to claim Jesus Christ as my Lord. Oh God! my God! have mercy now. I faint, I fall. . . . Good will to me as well as to all. . . . My hope is grey, and I am cold at heart, though would murmur still—'Bring the lamb back into Thy Fold, my Lord, if so it be Thy Will.' With His help I'll try to put my cornerstone firm, and gradually to extend the edifice whatever the obstructions and opposition may be." Just before his baptism, he said, "The more I pray to God, the more I feel that I have to repent. Please pray that He may grant me more wisdom to repent of my sins. I am grateful to — for leading me to Christ."

.....

C. was an enthusiastic Associate member of the Union since 1912. As far as one knows, he is still struggling for faith. "As to my real spiritual progress I have none to mention, save my continuous realisation of my utter unworthiness and of my many shortcomings. I long to see the day when I can say my life is life indeed. There is no denying that cowardice and indecision have mastered my youth, and that the sad lack of a clear conception of faith is the root of my hesitation."

In 1915, he wrote:—"Mr. — on his departure asked me to make an effort to continue our Bible-reading. I accepted his request with hesitation, as I doubt whether I can keep it up. However, I hope I will have enough courage to make such an effort. May I be guided, both in deeds and words, in

my daily intercourse with my comrades. May it soon please the Deity to transform my character, so that the glory of the Kingdom may be revealed to me and in me."

His last letter from China ended thus:—"I still read a little of the Scriptures every day. Sometimes temptations are so strong that I am threatened to drift along with this perverse and crooked generation."

.....

"I quite agree," intimated D., "that a man must have some sort of a religion, and that Christianity is the best. Religion is to our spiritual life what law is to our material life. A nation cannot be kept in good order without good and effective laws, nor can it expect to make its society an elevated and refined body unless it has a religion to inspire its people and to unite them."

.....

DEAR —,

"Since Mr. — came up to — and carefully explained to me the value of social work and the truth of Christianity, and heartily advised me to become a Christian, I have been to chapel on Sundays, and am wanting to be converted as a real follower of Jesus Christ. However, on several points I am still in doubt, *e.g.* :—

- (a) The Virgin Birth of Christ.
- (b) His Resurrection.
- (c) Eternal Life.

I think what I am unable to believe in now is, perhaps, due to my lack of knowledge of Christianity. Difficulties often vanish when one goes deep into things. Give me time and let me learn, and I will naturally be converted.

..... "Yours, etc., E."

About three years ago there was an attempt to deify Confucius in China, and the question of "Christianity and Confucianism" was keenly discussed. Our students in England were much affected by it. F. (a new arrival from home) and I had a long talk on the subject, and subsequently he wrote me as follows:—"If we want our beloved country to be great, the first essential is to instil into the hearts of our people a mighty and powerful spirit, which is lacking in Confucianism. Confucianism is mere letter, and 'the letter kills'; while the religion of Jesus is spirit, and the 'spirit gives life.'

"We in China have moral precepts enough and to spare. What we want, as I said before, is spirit, life, 'enthusiasm' (*i.e.*, God within us). If we believe in Christ, He will enable our brothers and sisters to live quietly and to love one another ; He will supply an unconquerable spirit to our armies and navies to fight against those who wish to rob our nation. I dare to say that, under God, China will be really great.

"But I cannot understand those people who call Confucius a heathen. He was a great writer, and a most honourable man. Jesus is the Son of God, and Confucius was working for God before Christ came. So he cannot be called a heathen. It is impossible for us to give up all idea of respect for him. He is one of our national heroes. I think it advisable to tell our people to worship God and to respect Confucius.

"I am always thinking how to follow God and to develop my spiritual life. I determine, when I return, to write, as much as I know in Chinese, 'The Power of God' and 'Why China Needs Christ.' But before I can do the work effectively, I myself must experience that power first."

Two years had elapsed since F. wrote the above paragraphs, and he wanted to be baptised, but was prevented from doing so. He wrote: "I suppose Messrs. — have told you that I wanted to be baptised last term. The church-manager told Mr. — that it was too late in the term to have me baptised. Now, I tell you, I am not going to be baptised ; for I think that if any one tries to live a pure and a good Christian life, he need not do it. The mere name of baptism wouldn't make any difference. I can truthfully say that I cannot live without God, in Whom is my only hope. I don't see how any one can live happily without hope, *i.e.*, without God in the world."

K. L. C.

IMPRESSIONS OF THE CONFERENCE.

BY MRS. S. H. TING (London University).

BETWEEN July 29th and August 4th, 1916, the Chinese Student's Christian Union held its Seventh Annual Conference at The Hayes, Swanwick. The number of ladies present, of whom I was one for the first time, was greater than that on any of the previous occasions. Strictly speaking,

each member of the Conference would have a different first impression—even the impression of the same person would vary from year to year according to conditions and circumstances. I, however, have no definite impression of my own; my feelings were more or less shared in common by everybody present. I felt the universal love, the eternal happiness, and the presence of the Great Spirit—all invisible, but experienced by every one within and without The Hayes throughout the Conference.

Without attempting to analyse the items of the programme of the Conference, and to account for their being successfully carried out, this much I will emphasise—that we admired the varied, brilliant activities in which every member participated with zeal and vigour; we, no doubt, also appreciated and heartily enjoyed the many entertainments and amusements. We had the pleasure of making everlasting friendship with our “brothers and sisters” whom we had never met before; and we had the privilege, in spite of the atmosphere of bitter national strife, of spending our midsummer days under the blue sky in a quiet country full of the absorbing interest of nature. Well, a gathering of this kind is no mere chance. What is the underlying motive, the ideal, or the purpose? If it had not been a high and noble one this Conference would have been held in vain. It would not even have led us to contemplate higher things. On the other hand, if it were so, then who could fail to see the important significance, or to deny the far-reaching consequence of the motive, the ideal, or the purpose?

Having pointed out this vital question, I have but few points to add. Perhaps I should ask to be pardoned for appearing too partial, or being too personal. Out of the two alternative views—the optimistic and the pessimistic—I was always inclined to hold the latter before the Conference, but since, I have been persuaded to hold the former more. Indeed, to change my views was by no means an easy task. Curiously enough, by listening to one of the speakers at the Conference, this change was almost brought about in me without my being conscious of it. I thought of Wordsworth’s words: “Thou who canst think as well as feel, mount from the earth, aspire, aspire!” Another speaker touched me in his remarks about the great things Christian ladies could and must do, and how they could accomplish them.

In conclusion, I hope that absolute open-mindedness and patience may prevail among each of our brother members and non-members alike in everyday life, so that we could achieve yet greater things, and could be enabled to live up to Christianity in its truest sense.

WHAT IS THE USE OF RELIGION?

BY T. FU (Birmingham University).

THIS brief article is the extract of a letter in reply to a friend, who put me a question such as that by which the article is entitled. Some alterations have been made in translating it into English:—

Your question reminds me of a criticism of our Chinese character—that we Chinese people are very practical, and the first expression of their wonder about things strange to them is more often in such an enquiry as “What is the use of it?” rather than “What is it?” You are not the first one. The same question has been put to me before by other friends. It seems that the enquirers have already understood what religion is, but this has seldom been the case. I used to ask those who enquired about the use of religion what they meant by religion, and the answers were very different. Some confessed to being ignorant about it, some tried with difficulty to describe it, and some even tried to define it. However, I regret to say that the meaning of religion has never been made clear. But this seems to be quite natural, because, if anyone really understood what religion is, they would not ask such a question as “What is the use of Religion?”

I do not mean there is any absurdity in asking the use of a thing without knowing its nature; on the other hand, I rather think there is a reason in doing so. The reason seems to be this: “Since it is impossible for me to know all things, I must choose. Utility is the standard of my choice. I first ask the utility of religion, because if the answer were that religion is useless, or that it is useless to me, it would save me the trouble of seeking to know it.”

Is it something very wise? Unfortunately this question is inapplicable to religion. We should know what religion is, or, at least, we should have a meaning for it which is universal

or acceptable to us both before we want to discuss its utility. Our discussion on the utility of religion can never arrive at any satisfactory conclusion if what you mean by religion differs from what I mean. According to my own experience in relation to our fellow-students, what one may mean by religion is generally more or less different from what others may mean. One day, not long ago, there were seven of us discussing a problem on religion. Two of us were holding views exactly opposite to each other, and yet they were, according to my opinion, both right. The opposition between them was simply due to the fact that while one took the term religion in its widest sense, including the religions of the primitive and barbarous races, the other took it in its narrowest meaning, according to which the very high forms of religion alone are qualified to be called religion. The whole controversy is due rather to the ambiguity of the term religion than to the lack of our knowledge of it. To have a clear and definite idea of a term is to have the term defined; but concerning such a comprehensive term as religion, it is a very difficult task to make a definition. You might have heard of Professor J. S. Smith, Professor of Philosophy at Oxford University. I remember I asked him one day, while we were walking in a garden, "Is there any definition of religion which has been widely recognised as the most satisfactory?" The answer was a negative one, definitely negative. But I think you have more confidence with his negative answer than with an affirmative one.

Besides, there are so many kinds of religions. Some of them, such as those of the primitive and barbarous races, may be of no use to us at all, unless we are to make a special study of the subject. Some, which actually exist in our own country, may be what we should get rid of. Without speaking of the lower religions, we find in the higher ones there are many kinds. Take, for an example, the idea of God. It may mean a particular being existing in the world among men to whom he has no intrinsic relation. It may mean a being existing outside the world. It may mean a whole which is absolutely without life and thought. It may mean a whole of which everything is a part. It may mean a world-architect, playing and ordering a system external to himself—a being who "lets the world run round his fingers." It may mean something which exists nowhere but in our heart, of

which he is the last and best production. It may mean a being without whom we, as well as the world, cannot exist, and who could not exist without us or the world : he is necessary to us, and we are necessary to him. In discussing the utility of religion, it seems necessary to point out what kind of religion we mean.

Do you mean by religion in the widest use of the term, including all forms of religion, from the lowest to the highest ? It would be impossible at the present to discuss the utility of each of them. If you mean certain forms of religion, it is evident that you do not mean any of the lower ones. May I take what you mean by religion to be the highest religion ? If so, I shall answer you in three ways : firstly, the highest religion is not to be used ; secondly, it can be used in various ways ; thirdly, and lastly, its highest and best utility cannot be obtained by any one who purposely makes use of it for selfish ends, but can only be obtained by the true religionist to whom his religion is the ultimate end. Let me close my answer to your question by explaining briefly each of the three points.

1. Once an English artist was asked, "What is the use of art ?" His answer was a question, "What is the use of a baby ?" This answer may be used to answer the question, "What is the use of religion ?" When we say a thing is useful, we mean it is useful for certain ends to which the thing is a tool or a means. Nothing is useful if there is nothing to be useful for. A baby or a life has an end within itself : it is not merely a tool or a means to certain external ends. So it is with religion, especially with the highest religion. The highest religion must be regarded, at least by the religionist, as the ultimate end of all being. There is no other end, in the extreme meaning of the term, in the world except this one. It is to this end alone that all the good activities in the world are directed. It is to this end alone that things can be of use, but this end itself must not be regarded as a tool or a means to any other end. Any other end, if it is good, must be regarded as a means for or to this end. From one point of view this end is to be realised by all beings. All things that exist can be made use of for the realisation of this end, but this end must not be regarded as something to be made use of for any other end except itself.

All the activities of the true religionist are absorbed into the love and realisation of this end. He is always loving it

with all his heart, for he has never felt that he has loved it enough. He is always realising it with all his might, for he has never felt that he has realised it fully. It is in the process of loving and realising this end that the life of the true religionist has its being. Indeed, the true religionist regards even myself as a means for his religion. How, therefore, could he regard his religion as a means for any other end? Therefore religion or the ideal of religion is not to be used. It is not to give means for anything else, but it is itself the end, of which the non-religionists are regarded as in want.

2. From what has been said it does not follow that religion cannot be used. As a baby can be used for the purpose of getting a prize at a baby show, so can religion be used in innumerable ways. To begin with, let me quote a sentence from a letter of Nietzsche's, in reply to his sister who wondered why her brother suddenly discontinued going to church, and was persuading him affectionately in her letter to him to go to church again. It runs: "If you want happiness, peace of soul, believe; if you want to be a disciple of truth, search." Now religion is clearly regarded here as useful in attaining happiness, peace of soul. According to this view life is something more than religion; the ultimate end of life is beyond religion. Religion is merely a means among other means for the realisation of the end of life. To use religion in this way is to "look it down"; any one who uses his religion thus is not a true religionist.

Anything can be made use of for life, and religion indeed is one of the most useful tools. It is especially useful to those who are in danger, for it gives them force, a vital force which can conquer their fear. We often hear from soldiers in the trenches how some become convinced that God is, and some have even seen Him. It is especially useful to those who are downhearted or disappointed, for it gives them hope, an eternal hope which never fails them. It is especially useful to those who are weak, for it can make them strong, strong for ever. It is also especially useful to those who are in trouble, being full of doubt about life or about the universe, for it can make them at home with their world, or, rather, give them a home, a most comfortable home.

It can also be used by a state as well as by an individual. There is a close connection between religion and education.

Some even use religion as a means of reigning, and of governing the people of the state. Some even use religion as a means for their international policy. Without going into details, I think this is enough to prove the possibility of making use of religion.

3. The true religious life is, at least to the true religionist, the best type of life. It is in this type of life alone there is the greatest joy and truth, and the profoundest blessedness. It is in this type of life alone there is a true harmonisation of truth, beauty and goodness. What else, then, in the world can be more useful to man than his religion? His religion may indeed, in a sense, be regarded as of the highest utility to him. But it is not his purpose to make use of it. In fact, if he did so, he would not be able to obtain this highest utility at all. This highest utility is the natural result, or natural attainment, consequent on his being a true religionist.

IMPRESSIONS OF THE CONFERENCE.

BY CHOON MONG LOW (Christ's College, Cambridge).

OF all the features at the Conference, the most remarkable and the most admirable is the evident sincerity of the people who attended it. One became conscious of that feeling from the very first contact with them at the little junction of Amberley.

Throughout the week, whether they are engaged in recreation or in social intercourse, there is still that indescribable something about them which denotes sincerity. People are so very modest in speech and bearing; they are so confident of their purpose, and so radiant with cheerfulness that is essential to qualification for good fellowship.

Most of all, this sincerity is noticeable at meetings—they are then so very serious and earnest about what is being spoken to them. Such attention must surely indicate discipline and enthusiasm of a kind that is not evinced for the ordinary affairs of life!

The whole atmosphere of the Conference, so extremely exemplary and inspiring, cannot but give a good impression to individual members of the gathering. I believe that example of this sort, especially in the conduct of the leaders,

goes to convince others of the claims of Christianity in a greater degree than all arguments, convincing and helpful though these may be.

The various lectures prove to be both interesting and attractive, for the subjects concern Chinese students especially. They give much food for serious thought. Most people, however, cannot resist the attraction of games in the afternoon, which, as it is, is the only ideal time to ruminate in. The calls of tennis and other vigorous games are too insistent to be overcome, and so there is really not much time to act on the recommendation of "inwardly digesting" what had been taken in. It is only after Swanwick, I suppose, that people turn their minds on the things that they have heard, and by then they would, perhaps, have remembered only fragments of what had been delivered.

The most popular lecture is that of Dr. Hart, who, in a most able manner, shows that Religion and Science are really compatible with each other, and that some phases of the latter are as inexplicable as the mysteries of Faith. Yet people believe in science, and scoff at the first incomprehensible thing in religion! Mr. Willett, another able speaker, spoke on the justification of Christian Missions in China. It is good to hear his refutation of the accusations (as, for instance, that missionaries go out to China merely for their own material welfare) of those who have seen neither the good works nor the self-sacrificing spirit of the true friends of the country. A comparative study of Christianity and Confucianism is clearly expounded by Mr. Tsao. These studies give rise to discussions which no doubt are very valuable.

I was particularly struck by a sentence from Dr. Hart's lecture on "The Needs of Young China." In speaking of the work of reconstruction in China, he proclaims that "the days of soloists are over." Ability without co-operation is of little use indeed. Here Christianity plays its part; for the Spirit of Christ teaches us to be patient, to tolerate the shortcomings of our neighbours, and to sympathise with them. This is one step towards co-operation.

From a purely social point of view, Swanwick is just as great a success. For us, who are staying in a strange land, with friends and relatives so very far away, this almost unique gathering of Chinese people must be a veritable consolation. The sight of so many students, who are striving to acquire

knowledge for the benefit of the homeland, cannot but act as a spur to our own efforts; and in future hours of great despondency and loneliness, there will be solace in the thought that others are doing their best in similar circumstances.

There is no end of recreation—tennis, croquet, fives, indoor games—and men and women go in for sports with a true sportsmanlike spirit. The sports are most amusing, and the concert a matter of delight!

On all sides we hear enthusiastic praises of the perfect arrangements, which provide, for example, for the clanging of innumerable bells in the morning, supplemented by loud, boisterous and insistent cries of "Up, up, up!"

I look back on Swanwick with much pleasure, for it has been a very happy week, and the example of its spirit will always help me along in the future.

HOME NEWS.

BY THE SUB-EDITOR.

Reopening of the Chinese Parliament.

On August 1st, Parliament was reopened by President Li, in the presence of over 400 members and a large gathering of spectators, including a number of foreigners, who packed the galleries of the House. The ceremony was short and simple. The Speaker of the Senate opened the proceedings by reading an address of welcome and congratulation to the members. This was followed by another address of a similar nature, which was read by the President.

Then everybody rose and bowed thrice in the direction of the National Flag behind the Speaker's chair, while the President's band outside played the National Anthem. At the conclusion, the President made a plain and unadorned declaration that he would do his duty in accordance with the constitution.

New Chinese Cabinet.

The following are the members of the New Cabinet, which has been duly approved by the House of Representatives:—

Tuan Chi-Jui ...	... Premier and Minister of War.
Tang Shao-Yi...	... Foreign Affairs.
Chen Pih-Kuan	... Navy.

Ku Chung-Hsiu	...	Commerce and Agriculture.
Chang Yao-Cheng	...	Justice.
Fan Yuan-Lien	...	Education.
Hsu Shih-Ying	...	Communications.
Chen Chin-Tau	...	Finance.
Sun Jung-Yi	...	Interior.

Huai River Floods.

Three months ago, owing to incessant rains, this river overflowed and flooded a large area, comprising the districts of Hochi, Yinsheng, Shouhsien, Fengtai, Huaiyan, Fengyang, Wohohsien and Suyi, which were turned into a vast lake. There had not been such an extensive deluge for fifty years.

Many thousands of people were homeless, but the Government has been devising means for their relief.

In the comments made by the *North China Herald* upon this subject, the following paragraphs appeared:—

"One of the most striking circumstances attending the Huai River floods . . . is the astonishing lack of information on the subject, and the utter unconcern with which the whole disaster is being regarded by the Chinese."

"The apathy with which this disaster is regarded is all the more striking when it is known that the Chinese Press is devoting itself, and has done so since the news of the floods came to hand, solely to the discussion of such threadbare political subjects as the original provisional constitution."

The Grand Canal.

Steps are being taken to restore this useful and historical water-highway of China. A preliminary contract has been signed with United States' financiers for 3,000,000 dollars (gold) to repair the Shantung section, which, along with the great roads, the system of national granaries, irrigation works, inland waterways and many other vital utilities, has been allowed to fall into decay by the Manchus.

Summer Conferences in China.

The Y.M.C.A. at home organised Students' Conferences in six centres of North, Central, East and South China this year.

Name.	Place.	Dates.
North China	... Wofosou, Peking	... July 1—9.
Yangtze Valley	... Kuling	... July 1—9.
Kiangnan	... Soochow	... July 4—11.
Amoy	... Swatow	... Aug. 29—Sept. 6.
Shantung	... Tsinanfu	... Aug. 26—Sept. 3.
Kwangtung	... Canton	... Aug. 22—29.

World's Chinese Students' Federation.

A meeting of this Federation was held one evening last August in the grounds of Dr. Wu-Ting-Fang's residence at 3, Gordon Road, Shanghai, when a very pleasant entertainment was enjoyed by several hundred guests. Dr. Wu, in the course of a speech, pointed out how poor, as compared with foreigners, the Chinese were in the matter of clubs. Foreigners, when their day's work was over, were able to take exercise and play games, and thus keep their bodies in good condition; Chinese, on the other hand, were not. One of the needs of the present day was the club at which students could meet together socially and play games.

Athletics in China.

Local athletic meetings have been and are being held among the Chinese in Shanghai, Hong-Kong, Foochow, Hankow, Peking, Tientsin, Amoy and other places, with the object of selecting about a hundred picked athletes to go to Japan to compete in the Far Eastern Games in Tokio, in May, 1917. This will be the third meeting of the "Far Eastern Olympics." The first took place in Manila in February, 1913, and the second at Hongkew Park, Shanghai, in May, 1915, respectively. It is not too presumptuous to hope that China may be represented in the Olympic meetings of Europe in the near future.

This movement on China's part, though it may seem very modern and western-like, is not an entirely new departure of the Chinese. There was a recognised system of athletics in China centuries back, and it was an essential part of a gentleman's education. China was the original home of ju-jitsu, a branch of sport which is now so much associated with the Japanese. When the Mings came to rule China, they made the literary tests so severe that the poor scholar could not afford to spare any time for sports, and consequently he had to feed his intellect at the expense of his physique. The meeting of May, 1912, in the Temple of Heaven, may perhaps be considered as the first important step in the great revival. In February of the following year, 40 athletes were chosen and sent to Manila for the first meeting of the Far Eastern Games. We wish the Chinese representatives every success in Tokio next year, and hope that this series of gatherings will never be ended.

New Mining School in Honan.

A mining school was opened on June 1st in Kaifengu. It is founded by the Fu Chung Kung Si, and is well supported by the Provincial authorities. The first class of students numbers about 60.

Christian Education in China.

Taking a very rough estimate, there are at least forty million young people for whom educational facilities have to be provided. At present the Chinese Government is quite unable to cope with this gigantic task; all the existing Government schools cannot meet the needs of more than one million scholars. The various missionary societies have in the past done a great deal to help the Government in this direction; the China Inland Mission alone has 429 schools, with 2,881 boarding scholars, 7,329 day pupils, and 7,603 Sunday school scholars. A scheme for building up an Educational Association is being seriously considered by the various societies; this Association in time will probably be known as the China Christian Educational Association.

SERIAL STORY.

"English Days."

PROLOGUE.

THERE has long been an aspiration to attempt a story of this kind in which some phases of Chinese students' life in England could be presented. Naturally there have been many difficulties, *e.g.*, material, writer, publication, etc. It would not be the truth to say that these difficulties have been overcome, or that they have been ignored, but it is rather that the very difficulties themselves have given the final impulse to the venture. Our apology is that if readers should be looking for something conventional, they could easily turn to the recognised sources; we do not attempt to place ourselves there. The warmth of support and kindliness which we have received from British friends, even during this great war, is an encouragement in itself, and a proof that our welfare is not entirely a matter of indifference to them. For ourselves, it may perhaps form a slight souvenir of English days, and of our youth which is the best part of our lives.

Why is our youth spent away from home? is it justifiable? is it necessary? above all, is it expedient and essential to future success? These and many other questions will arise in the mind of a thoughtful reader. Our story is a corollary to the answers of these questions, and in it the reader may perhaps find enlightenment. The story is a story of Young China—the transition from old to new, East to West. It may clear the ground to know first some factors that have led to the production of Young China. It is a long tale. One must begin at the dawn of history and tell of the peculiar isolation of China; of her indigenous civilisation under this condition; of the sudden advent of the Western powers; of their aggressive policy; of her blind methods of defence against such, culminating in the tragedy of the "Boxer rising"; of her final recognition of the necessity of reform, and adoption of Western methods. All these are political and economical factors; and one could boldly assert that these were the factors responsible for the birth of Young China, in humiliation and agony. Mother China, confused by hard facts of the moment, dedicates him on the altar of Patriotism to the material uplift of the nation, and then entrusts him to the Western teacher. No thought is bestowed on his moral and spiritual education. Young China is thus sent to school with the express object of learning the secret of political and economical power; the spiritual and moral sides of character are left to develop themselves. Thus China risks much in the experiment. If only she could make the teacher understand his responsibilities!

The success or failure of the boy is a question yet unanswered, and Time alone can answer it. Opinions still differ widely concerning the scope of education—how far is the teacher responsible for the character of his pupil? We should like to lay as much stress on moral efficiency as on intellectual efficiency, and in the case of Young China especially, when he is wholly given over to the Western teacher, one is inclined to wonder to what extent the pupil's failure or success in this respect reflects upon the teacher. One must remember, however, that 3,000 years' civilisation is not likely to be easily erased.

There is another consideration: is the parent sending her boy to a school where the subjects taught are the right ones—the ones approved of God?

Our story commences in the year 1908, just after a great triumph of material force in Japan's victory over Russia. The characters are entirely fictitious. Owing to shortage of space, the story can only be presented in a series of glimpses. Our hero was brought up in one of the treaty ports, and was twenty years of age when he embarked upon his great quest.

CHAPTER I.

"So this is England!"

Cho-Jee Chan had written home that same evening to announce his safe arrival, on notepaper stamped with the address of his new abode, a high-class boarding establishment for gentlemen, Bedford Place, W.C.

As he got into bed after carefully securing the door, his mind was still in a whirl. Through the closed window, for he is not yet used to the chilly April weather, the sounds of the great city filtered through and added to his confused thoughts:—

"Breakfast is at eight to-morrow morning.—Mr. Frederick, who looked after me so well, is leaving for Manchester to-morrow.—I don't quite like his opinion of the Chinese; still, we got on fairly well.—Marseilles is a dirty place; it was hot in Penang.—The third officer on board was kind to me.—London is noisy; I will find it hard to find my way about. I must get a map at once.—The supper wasn't very sufficient, but perhaps that was due to our late arrival.—When shall I taste another Chinese meal?—It was sad that parting in Hong-Kong. Every one was in tears. When shall — No! 'A manly person sheds blood before tears.'—I will see them again after I have passed my examinations.—That reminds me, I must go to the Legation to-morrow and get put into the university at once. What will the other students be like?—All this hardship will be amply repaid when I return with my learning and knowledge.—The old man will be proud. He has been unusually severe in discipline, but, on the other hand, the Sun boys across the road were given a free hand by their parents, and with what disastrous results! With my freedom now I must be very careful, as I am the eldest son of the family, and also I am engaged to somebody. I must remember, that before one can give peace to the country, one must first learn to rule oneself.".....

With that he fell asleep.

"'Ot water, sir!" accompanied by a loud knock woke Chan up next morning. Before he finished dressing, Mr. Frederick came in and hurried him downstairs.

The two Misses Taylor were presiding at the table—one at each end—and looked very businesslike in their aprons and dust-bonnets. The younger of the two was dealing out tea and coffee, while the elder was distributing bacon with care. Every one was busy and in a hurry. A young man with a square jaw looked up, grinned, and muttered something about "very late." Our friends were soon left behind.

"You slept well last night, Mr.—er—?" enquired the younger Miss Taylor.

"Very well, thank you," answered Mr. Frederick.

"And your friend?"

"Yes," said Chan.

"O dear! the weather is aggravating! I am afraid, Mr. Ch-an—is that correct?—you will not have a good impression of our climate," remarked the elder Miss Taylor drily.

Chan did not know how to answer.

"Good old England! I always think of London like this," said Mr. Frederick warmly.

"Will you two gentlemen be in to lunch?"

"I don't think so," replied Mr. Frederick.

"Thank you."

He accompanied Mr. Frederick on a round of shopping, and learnt his way out to Holborn via Bloomsbury Square and Southampton Row. The traffic filled him with dismay. What dangers he passed through that morning! Mr. Frederick turned to him triumphantly: "You ought to institute policemen like that!"

"Yes," warmly agreed Chan, as they crossed the street between the outstretched arms of two of the force.

He was overcome by a wave of home-sickness that night after Mr. Frederick's departure. He strolled into the smoking-room and found a party engaged in a noisy argument over the recent Cup Tie!

"Won't you go into the drawing-room, Mr. Chan?"—the elder Miss Taylor caught him in the passage as he was preparing to flee to his bedroom.

He went into the drawing-room sheepishly and found the younger proprietress at the piano—a vision of Thermopylæ against encroaching old age. Others were sitting on easy-chairs reading newspapers. Miss Taylor beamed on him and said, "I will honour you with the song 'Poppies.'" The music began: "Only a little Jappy soldier....." Chan dared not offend her. She went on to give him a selection of "The Geisha."

At the first opportunity Chan fled upstairs.

Next morning, after a careful toilet, Chan presented himself at the Legation. He was recommended to enter the London School of Economics. Could he start work at once? He was advised to wait till October, meanwhile to polish up his English and to make a start on French and German. As to a tutor, he had better apply at the school, or go to the Students' Union in Devonshire Street and enquire of his fellow-students.

Chan took a cab there. Before he could open his mouth the servant ushered him into the Union rooms. He entered timidly.

There was only one person in the room, and he was a Northerner. Conversation had to be conducted in English. Chan learned the name of his new acquaintance to be K. Y. Hsu, a second-year student at the School of Economics. He was in luck, and was soon loaded with information and advice. "Here is an authority," thought Chan, and he asked, "How do you like England, Mr. Hsu?"

"The universities are very good. There is nothing like them in China. For us, so far from home and in a strange land, there is not much comfort. Besides——"

At this juncture they were suddenly disturbed by a loud knock at the front door, then heavy footsteps, and the door was violently flung open to disclose a newcomer. With a pipe at an acute angle, cap ditto, and wearing a nonchalant expression, he exclaimed, "Hullo, Hsu!"

"I am pleased to see you. May I introduce to you a new arrival from your province?" Greetings followed.

"Of course, you haven't been to a public school?" soon escaped P. S. Tong's lips.

Chan expressed his regret vaguely: Hsu hid a smile. It appeared that Tong had just left a great public school and could not forget it. He asked Chan presently, "Do you play rugger?"

"I played football in Hong-Kong."

"Finest game in the world—rugger; they ought to play it in China instead of soccer."

Hsu, who was following the conversation disinterestedly, now interposed, "Let us take Mr. Chan to the Chinese restaurant, if he has no objection."

Chan enjoyed his lunch thoroughly, and made a mental note to come whenever possible. During lunch, Hsu and Tong started a political discussion. Hsu was polite but insistent; Tong was violent.

"You must not imagine that everything European is perfect, and that everything in China needs reforming; the West has much to learn from the East," said Hsu, and appealed to Chan. Chan, however, kept silent lest he should offend somebody.

In the days that followed, Chan saw a great deal of Tong, and friendship sprang up between the two. Tong's visits became so frequent that Chan ventured to remark one day, "I say, Tong, do you do any studies?" "Oh no! I cut all my lectures. That is the proper thing to do."

"But you are sent over here to study."

"Study be blowed! I have a good time. At school we had to sweat like fun. I got thoroughly fed up, and I don't intend to do another stroke; I expect the Dean will haul me up soon."

Chan could not understand this attitude of mind, and prepared to remonstrate with his friend, when Tong interrupted him: "Come on, I'll take you to a decent place for tea—Fuller's." He looked Chan up and down, and said, "I say, go and brush your hair and change that dirty collar. We Chinese must look smart in public, you know!"

WOMEN'S PAGE.

THE IMPORTANCE OF EDUCATION FOR WOMEN.

[Editor not responsible for opinions and statements.]

THIS subject has often been raised and discussed by some of the present-day students in the East and in Great Britain, and I am astounded at their lack of knowledge, or rather their ignorance, of such an important theme; they offer but poor arguments against it, especially as they pose as scholars and philosophers and, at any rate, come fresh from the notable seats of learning. Their arguments are feeble attempts to justify their conclusion that education for women is a waste of time and money, or else they are simply expressions of mere sentiments to irritate the opposite sex or to encourage them to voice their opinions. However, it is not a subject that should be lightly treated, unless a wrong and an unjustifiable impression is intended to be given to the unwary—at all events, to treat such a subject lightly shows a very narrow-minded spirit.

I shall endeavour to put my views as briefly as possible, and to touch on some of the fundamental reasons why women should be highly educated, and the higher the degree the better it would be for the community in general. It is well known that man or woman does not live for himself or herself alone; he or she lives for the good of others too. We all have our duty to perform, and we can better accomplish it by availing ourselves of the best education that is attainable; mere acquirement of knowledge is not the end of education, but the means through which character is developed. It is perfectly true that a country's greatness or goodness depends on

the moral character of its inhabitants, and thus on the question how far it is possible to get a large section of the population to see life clearly and comprehensively.

To be useful in this world towards God or towards man consistently and thoroughly requires the cultivation of all the faculties with which God has so richly endowed us.

It is the knowledge of good and evil that makes us responsible to man here, and to God hereafter. There can be no question that the sphere of one's duty is infinite, no matter what station of life we are in. It is therefore of the utmost importance that every attention should be directed towards education, not only for the boys, but also for the girls. Education is the foundation of most great virtues and noble qualities in character.

In China it has been from time immemorial that woman should be the mere mistress of the household, without any modern education whatever; but happily this opinion is being changed slowly, and the Western system is being assimilated by degrees. It is somewhat surprising that some of the Chinese students here, who are cognisant of this fact, still hold fast to the same tradition of yore—that education for women is a great waste of time and money. When will they bury this absurd idea? Having tasted the civilisation of the West, surely it is time that they should. It sounds so absurd and illogical to say that it is a waste.

I wonder how seriously they have thought of other wastes in the innumerable avenues where money goes.

Supposing she took a profession and married afterwards. Would that be a waste of time and money? No. She could be useful to her husband, she could be independent, she could earn her own living if need be, and she would be useful to the community in one way or the other. What debars her except the selfishness of a husband's dictate? She unquestionably could do a great deal if she chose; it depends on her individual character. Her learning and profession must necessarily be great assets to her, and to the community in some measure.

Besides, many educated ladies have proved to be invaluable assistants to their husbands in the different walks of life, notably of the great statesmen of Europe, both of the present and of the past. These great men have repeatedly and publicly declared that their great successes were primarily due to the assistance of their wives.

It has been frequently expressed that a woman's sphere should be her home. What is the object of such a limitation? Is this to be the only outlook for a girl, without the scope of doing better and nobler things? It sounds cruel, or at least unkind. Is she incapable of assimilating that which the good God, in His wisdom, has bestowed upon her with a bountiful hand? Is she really to be the slave of household work altogether? Is she to toil at one objective only? There can be no doubt that she is as capable as the opposite sex, perhaps not physically; but surely with usage, in course of time, that development will follow.

In China women are hard bread-winners, in the physical sense, and do as much manual labour as the men; had they been educated, this competition for existence would not have been so conspicuous; but I am sure they would have shone in the mental sense.

Where is China's art and science? The lack of interest on the part of the ladies must be accounted for in some way for this dormant state of affairs; and had women been educated, then, to a fair standard of proficiency, all these would have been stimulated and brought out to a more prominent degree. Those barren and sullen days are fast departing, and I feel confident a new era is dawning for the women of China to-day, and those who are here ought to offer every encouragement rather than belittle the education of women—make them independent, so that they could earn their own livelihood—not to be a burden to men and to the state; give them the same chance that you have for yourself, and you will see progress, prosperity and happiness in every conceivable direction.

Educated men will want educated wives, and vice versa, and, if this goes well, I am convinced that it will be, in a great measure, a prevention of inter-marriages with foreign races. It is the lack of education in our women that produces these occurrences.

The present European conflict has shown how useful educated women are, and it is a lesson for us. They are employed in almost every sphere of work requiring mental and physical strain, and they have been and are a success. The fact, that the higher the education the better fitted they are to take the places of men, has been proved without doubt.

It should therefore become incumbent on us to educate the women; that the discoveries of art and science may be a living interest; that our national history and poetry may be sources of legitimate pride and of rational enjoyment, and that they may be able to appreciate and enjoy those intellectual gifts which ought to be a source of unsullied interest and of happiness alike in every station of life. It will enable us to tell those who complain of the tiresome monotony of life, that they have only themselves to blame. It will lead us all to try, with Milton, "to behold the bright countenance of truth in the quiet and still air of study," and to feel, like Bacon, that "no pleasure is comparable to the standing upon the vantage ground of truth."

We shall then indeed realise in part, for as yet we cannot do so fully, the "sacred trusts of health, strength, and time," and how thankful we ought to be for the inestimable gift of Life!

ANON.

PERSONALIA.

We offer our heartiest congratulations to the following gentlemen who have so successfully passed their final examinations, or have distinguished themselves by gaining honours at various seats of learning :—

Birmingham.

J. H. Ting, B.SC., also winner of the Wiggins Scholarship, valued at over £70 ;

C. L. Wang, B.COM. ; T. Wang, B.COM.

Edinburgh.

K. T. Sen, M.A.

Drs. C. C. Wang, M.D., and C. Y. Wang, M.D. They were also awarded gold medals for their theses.

J. L. Chow, M.B., CH.B. ; A. Chu, M.B., CH.B. ; C. Ngayow M.B., CH.B. ; E. S. Seah, M.B., CH.B.

Glasgow.

N. Y. Yu, B.SC.

London.

Drs. F. T. Cheng, LL.D., and M. T. Z. Tyau, LL.D., divided the Quain Professor prize (£10) in International Law, which is given for an essay on "What is the Liability of Belligerents to Neutrals for Injuries caused by Reprisals?"

M. T. Z. Tyau received his LL.D. degree on July 19th, when his thesis on "The Legal Obligation arising out of Treaty Relations between China and other States" was approved.

M. W. Lo passed the final examination for solicitors, with distinction.

B. Tsêng, B.SC. (honours), B. H. Ung, B.SC. (honours).

Newcastle.

S. Y. Chang, M.SC. ; Y. L. Lea, B.SC. ; C. Z. Y. Wong, B.SC. ; E. Yao, B.SC.

Departures.

July.—J. L. Chow, M.B., CH.B., and S. Fong, for Demerara, B. Guiana. The former is expected back next year.

July 31st.—M. W. Lo and S. S. H. Ng, for U.S.A. The former on his way home to South China, the latter to resume his studies on mining.

August 12th.—K. L. Chau, for Norway. He left Norway for U.S.A. at the end of August, and will, after a short sojourn in America, reach S. China in November. He takes up his duties at Tsing Hua College, Peking, in January.

August 26th.—Madame Sze, Dr. and Mrs. L. Hart, Miss Kwok, Dr. M. T. Z. Tyau and C. Z. Y. Wong, for home, via Siberia.

August 30th.—C. C. Shao, B.SC., graduate in mining at the Imperial College of Science and Technology, 1915.

September 12th.—S. I. Wang, for Chengtu, Szechuan, Mr. and Mrs. T. K. Chang (Glasgow), T. Yao (Sheffield), by sea.

Z. C. CHEN left U.S.A. for home, in August, after spending four months at different mining centres.

Dr. E. H. JUDD, of C.I.M., of Jaochow, Ki, was with us at the Conference, and greatly helped.

Mr. J. E. OLDHAM was another help to us at the Conference. He has been appointed foreign student secretary in Scotland for the coming year.

Mr. R. P. WILDER, foreign students' secretary of the British Student Movement, has relinquished his post to be Secretary of the Religious Work Department of the International Committee of the Y.M.C.A. in North America. He has been a great friend to the Union.

Dr. T. P. WOO has been appointed A.R.M.O. at the Hospital for Consumption at Brompton. He has been giving popular lectures at the East End of London on medical science.

Balance Sheets (August 11th, 1915, to August 9th, 1916).

Cr.

Union Account.

Dr.

	£	s.	d.		£	s.	d.
By Balance in hand...	...	...	...	To Secretary's Salary	...	...	...
" Dr. John R. Mott	...	...	...	" Printing and Postage	...	...	...
" H. E. Sao-Ke Alfred Sze	...	...	...	" Magazine Fund...	...	...	...
" H. E. V. K. Wellington Koo...	...	...	...	" Dr. Mott's Draft	...	...	...
" Mr. Y. S. Tsao...	...	...	...	" Stamps on Draft	...	...	...
" Donations	...	...	...	" Secretary's Expenses	...	...	...
" Members' Subscriptions and Special Donations	...	...	...	" Balance in hand, August 9th, 1916	...	...	...
	...	129	11 6				
	£413	19	6		£413	19	6

Audited and found correct,

August 9th, 1916.

(Signed) M. C. POLHILL.

Cr.

Magazine Account.

Dr.

	£	s.	d.		£	s.	d.
By Balance in hand	7 3 7	To Printing <i>East in the West</i> , <i>Ch'uen Tao</i> , Bible	...	...	...
" Subscriptions	52 19 7	Cards, etc.	...	...	39 1 6
				" Balance in hand	...	...	21 1 8
					£60	3 2	

August 9th, 1916.

Audited and found correct,

(Signed) M. C. POLHILL.

Conference Account.

	£	s.	d.		£	s.	d.
By Conference Fund	21 3 0	To "The Hayes"	...	...	101 15 2
" Conference Fees	89 19 6	" Travelling Expenses	...	...	1 2 4
				" Sports	...	...	2 0 0
				" Gratuities	...	...	2 0 0
				" Balance in hand	...	...	4 5 0
					£111	2 6	

August 9th, 1916.

Audited and found correct,

(Signed) M. C. POLHILL.

UNION NOTES.

On July 27th the new graduates, ten in number, gave a dinner at the Chinese Restaurant, and invited thirty guests to celebrate the occasion. Speeches were exchanged, and after much feasting the party broke up well satisfied.

* * * * *

The next session for the members residing in London will begin on Sunday, October 1st, at the Central Y.M.C.A., Tottenham Court Road. We hope there will be a large and regular crowd at this our first meeting of the academical year. We welcome all our fellow-students who desire to investigate the teachings of Christ.

* * * * *

We hope that the coming session will be one of greater effort on the part of the members to do personal work among their fellow-brethren in the various centres. The progress and advancement of our Union lie in their hands. So let us take this to heart and bear its responsibility.

* * * * *

A movement is on foot for the establishment of a Mandarin Class for the benefit of those who wish to learn Mandarin. Those who wish to attend, will they send in their names to me as soon as possible? No class will be held unless there is a sufficient number of students.

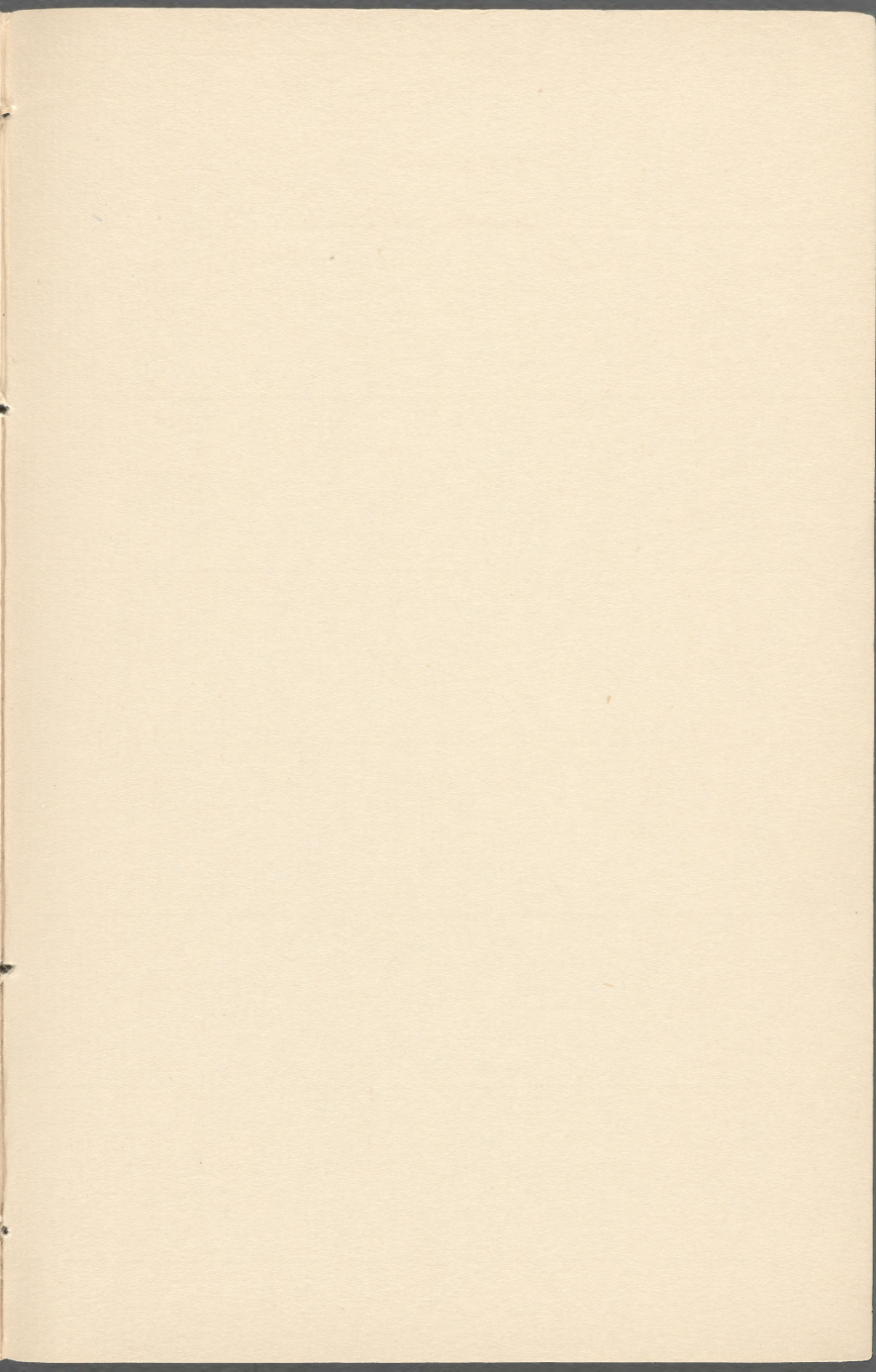
* * * * *

The sports manager, Mr. S. T. Wong, desires me to inform the members that he is prepared to book a court either for badminton or hard-court tennis, during the coming winter session. All who desire to play in either of these games are requested to send in their names to him, at 12, Minster Road, Cricklewood, N.W., without delay.

* * * * *

As the magazine fund is far from satisfactory, and to prevent a greater loss being incurred through the printing of "The East in the West" and "Ch'uen Tao," members will greatly help if they would introduce them to their English and Chinese friends, and get them to become regular subscribers.

P. T. L.



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